



# HISTORY IS NOT A YARDSTICK TO JUDGE THE ŞAHĀBAH RADİYALLĀHU 'ANHUM

*By Mufti Abdullah Moolla*



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In Islām, we look at four sources for our belief structure, juristic principles and rulings, as well as for guidance that will help us live as upright and righteous believers. These four sources are:

The Noble Qur'ān

The Blessed Aḥādīth

The Ijmā' (consensus) of the Şahābah radiyallāhu 'anhum, the Tābi'īn, and the jurists

Qiyās (analogical deduction)

In this resolute system, history, and more so, fabricated historical reports, have no standing at all.

Authentic History helps us to understand the lives of people that have passed on, it teaches us lessons in life, highlights the achievements and pitfalls of bygone nations and helps us draft a better way forward when making decisions in our lives.

History, as the name suggests, is 'his story', i.e., whatever the historian wrote, is the picture that he saw, heard, or was conveyed to him. History does not enjoy the status of the revealed words, i.e., the Noble Qur'ān, or the inspired word, i.e., the Blessed Aḥādīth of Rasūlullāh ṣallallāhu 'alayhi wa sallam. It was never written with the consensus of the pious predecessors, nor is any ruling drawn from it, where the need for analogy would arise.

Bearing this in mind, it is of utmost importance to look at history with the correct understanding of its status and rank amongst the various sciences and fields of study. One must know that history was never and can never be used to judge the status, rank, and position of any personality, especially the great and lofty companions of Rasūlullāh ṣallallāhu 'alayhi wa sallam. It is through the medium of History and fabricated reports, especially by the Rāfiḍī narrators, that the enemies of Islām, have targeted their attacks and spewed their poisonous venom towards the Ṣaḥābah raḍiyallāhu 'anhum and the Ahl-ul-Bayt raḍiyallāhu 'anhum.

The question that arises is how do we look at and analyze weak historical reports and fabricated tales that paint the Ṣaḥābah raḍiyallāhu 'anhum in a bad light? How do we come to some conclusion when we read history reports that show enmity and fighting between the Ṣaḥābah raḍiyallāhu 'anhum and the Ahl-ul-Bayt raḍiyallāhu 'anhum?

In Aḥkām-ul-Qur'ān, vol.4 p.274, the following piece of valuable advice is given to the Muslim Ummah. Let us study it with an open heart, and the desire to seek the truth. Inshā Allāh, this will be a means of dispelling doubts and will serve

to protect us from falling into the traps laid by the Rawāfiḍ for the unwary Muslim.

‘When you have seen in the verses of the Noble Qur’ān and the authentic Aḥādīth of Rasūlullāh ṣallallāhu ‘alayhi wa sallam that all the Ṣaḥābah raḍiyallāhu ‘anhum (and the Ahl-ul-Bayt raḍiyallāhu ‘anhum) are just and their errors have been forgiven – even though mistakes and slips might have occurred from them – and the consensus of the Ummah to speak only good about them, then do not be deceived by the reports in the History books, like those from Ṭabarī, Ibn Athīr, and the like. This is because these reports are not free from distortions and fabrications that have been inserted by the Rawāfiḍ and the Khawārij.

Whoever has insight in the field of reports and narrations will certainly know that the Islāmic History books, although they can be relied upon in general incidents, they are not merited to base any article of faith on them, or any action worthy to practice upon. It is necessary to have a chain of narration for a report in order to gauge its reliability and authenticity. For this purpose, the books of Aḥādīth and the Sunnah have been compiled and codified completely separate from the books of History. Many of the scholars of Ḥadīth penned works in History, just as they worked on Ḥadīth compilations. For example, Imām Bukhārī raḥimahullāh has a work in Ḥadīth, known as the most authentic work after the book of Allāh, he also has a work in History – upon which ‘Aqīdah and practices cannot be based – even though these narrations can be relied upon in general incidents or events.

This is especially important regarding the incidents that occurred during the battles and differences between the Ṣaḥābah raḍiyallāhu ‘anhum. Amongst the collections of reports and narrations, there are distortions and fabrications from the Rawāfiḍ, the Khawārij, and the hypocrites. They inserted whatever they wanted to in the narrations. Therefore, in these matters, nothing of it can be used to establish a belief or practice, because of the doubts and dubiousness in these narrations.’

One must know, understand, and have full conviction that the Ṣaḥābah raḍiyallāhu ‘anhum are not simply historic figures, but they are Qur’ānic personalities – whose purity and forgiveness have been attested to by Allāh Ta’ālā. A significant number of verses of the Noble Qur’ān laud their praises, many verses were revealed upon their questions, and these benefitted the generations that followed. Most importantly, Allah Ta’ālā declares His everlasting pleasure for them in the Noble Qur’ān [Sūrah Al-Bayyinah: 8], and this was whilst they were still living, Subḥānallāh!

It is the duty of every Muslim to find out, check, and verify the sources of the information he or she receives, especially regarding the Ṣaḥābah raḍiyallāhu ‘anhum, because of the current climate in which the Rawāfiḍ spread lies and falsehood about all those beloved to Allāh Ta’ālā and His Rasūl ṣallallāhu ‘alayhi wa sallam.

The film, **THE LADY OF HEAVEN**, is also being marketed and spread with the deceptive slogan of being checked and verified. However, the producers do not reveal the sources of the information they present. They do not clarify the sources and reporters of the information, which are, in all probability, the Rāfiḍī works and reports that comprise of lies and distortions. May Allāh Ta'ālā save us all from such lowly and dirty practices.

May Allāh Ta'ālā keep us steadfast upon the truth of Islām and may He fill our hearts with the love of the Ṣaḥābah raḍiyallāhu 'anhum, and the ability to defend their honour with our words and actions at all times. Āmīn

Labels: Shiasm